## III.
## ENCYCLICAL AND INTERMEDIATE INSTRUCTIONS OF GRAMMAR, GEOMETRY, ASTRONOMY, RHETORIC, MUSIC, LOGIC AND REASONABLE CONTEMPLATION AS A PRELUDE TO CONNECTING WITH AND PRODUCING OFFSPRING WITH PERSONAL VIRTUE

### (9) CONNECTING WITH HAGAR, ENCYCLICAL KNOWLEDGE OF MUSIC AND LOGIC; PREVIOUS INSTRUCTION TO PRODUCE OFFSPRING WITH PERSONAL VIRTUE

On this account he (Moses) does not say that Sarah did not bring forth at all, but only that she did not bring forth for him, for Abraham.

> (Sarah: personal princedom; personal wisdom, personal temperance, particular justice, and other personal virtues that belong to me alone)
>
> (Offspring of Sarah: virtuous reasonings, and irreproachable counsels, and praiseworthy actions)

For we are not as yet capable of becoming the fathers of offspring of virtue, unless we first of all have a connection with her handmaiden;

and the handmaiden of wisdom is the encyclical knowledge of music and logic, arrived at by previous instruction.

### (10) ENCYCLICAL INSTRUCTIONS AS THE ROAD TO VIRTUES

For as in houses there are vestibules placed in front of staircases, and as in cities there are suburbs, through which one must pass in order to enter into the cities;

so also the encyclical branches of instruction are placed in front of virtue, for they are the road which conducts to her.

> (A person must pass through the encyclical branches of education in order to reach virtue, because these encyclical branches of education are the road that guides us, connects us, and lead us. Metaphorically, the encyclical branches of education are like a hall or passage before a set of stairs, and like suburbs on the way into a city.)

(11) HAGAR, AS GRAMMAR, GEOMETRY, ASTRONOMY, RHETORIC, MUSIC, AND REASONABLE CONTEMPLATION; ENCYCLICAL STUDIES AS A PRELUDE TO PERSONAL VIRTUE

And as you must know that it is common for there to be great preludes to great propositions,

> (Larger than ordinary preliminary introductions are commonly found with extraordinary proposals and offers.)

and the greatest of all propositions is virtue, for it is conversant about the most important of all materials, namely, about the universal life of man;

(Virtue is the greatest of all offers and proposals because it familiarizes us with the universal life of mankind, and this universal life is the most important of all the substances that we use in our compositions.)

very naturally, therefore, that will not employ any short preface, but rather it will use as such, grammar, geometry, astronomy, rhetoric, music, and all the other sorts of contemplation which proceed in accordance with reason; of which Hagar, the handmaid of Sarah, is an emblem, as we will proceed to show.

(Hagar is a figure that represents the faculties of acquiring intellectual knowledge, such as grammar, geometry, astronomy, rhetoric, and music. Metaphorically, Hagar, and her contemplations, are the subordinates and servants of the personal virtue represented by Sarah.)

(12) MIND'S DESIRE TO CONNECT WITH VIRTUE AND PRODUCE OFFSPRING; IF NOT IMMEDIATELY, THEN FIRST BY CONNECTING WITH ENCYCLICAL INSTRUCTION

"For Sarah," says Moses, "said unto Abraham, Behold, the Lord has closed me up, so that I may not bear children.

Go in unto my handmaiden, that thou mayest have children by her."

{Genesis 16:1.}

Chapter 16
Birth of Ishmael.[a]

> 1 Abram's wife Sarai had borne him no children. Now she had an Egyptian maidservant named Hagar.
> 2 Sarai said to Abram: "The Lord has kept me from bearing children. Have intercourse with my maid; perhaps I will have sons through her." Abram obeyed Sarai.[b]

Now, we must take out of the present discussion those conjunctions and connections of body with body which have pleasure for their end.

> (For the purposes of discussing the relationship of encyclical studies to personal virtue, we must exclude the connection of a body to a body and those bodily pleasures.

For this is the connection of the mind with virtue, which is desirous to have children by her,

> (The body to body connection is not used in this context because this is the connection of a mind to virtues.
>
> The mind is desiring to connect with virtue in order to produce the, metaphorical, offspring of virtuous reasonings, irreproachable counsels, and praiseworthy actions.)

and which, if it cannot do so at once, is at all events taught to espouse her handmaid, namely, intermediate instruction.

> (Because our mind is unable to immediately produce

virtuous reasonings, irreproachable counsels, and praiseworthy actions,

we first teach our mind to adopt and embrace the intermediate studies of grammar, geometry, astronomy, rhetoric, music, and other encyclical instructions.)